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on occasion bear this interpretation, it may be altogether right for the ordinary reader to accept that first meaning of the New Testament statements, which still press so hard upon our author, even after his effort to banish it from his mind. (2) The objector must show that the exegesis of particular texts is faulty, either by itself or in relation to the larger view of the New Testament teachings. Thus it is pertinent to inquire how, if "Judaism had no place for the Christians, for they were polluted by the cross of their leader," the Jewish Christians could under any conditions accept the crucified Jesus as their Messiah. It may also be seriously questioned whether in this emphasis laid upon the language of Gal. 2:13 the incidental is not given the place that belongs to the fundamental and the boldly figurative put in the place of the soberly literal. (3) Answer may also be made by showing that the author does not apprehend the ethical significance of the idea of substitution. He puts tersely the commercial form, which he rightly says is being rejected by the moral sense of modern theologians. But to admit that this caricature of the atonement is not the Pauline doctrine is not to declare that there is no thought of vicarious suffering in his doctrine. The sacrificial language may have a deeper meaning than our author discovers. The death of Christ may have a larger Godward side than is here allowed. Even though the Galatian passages may be interpreted as is here proposed, Paul is not always dealing with Judaizers. His argument is not always pure dialectic. In his philosophy of salvation by faith in Christ there may be a place for that doctrine of Christ's penal or vice-penal death, which has gained its hold upon Christian theology, not because of churchly authority, but because it has seemed to correspond to the real needs of sin-cursed human nature.

This book, accepted or answered, is a positive and welcome contribution to the rapidly multiplying aids to the study of Paul's contributions to Christianity. It may be put beside the works of Pfeiderer, Sabatier and Stevens, as equally scientific in spirit, reverent in tone, scholarly in execution, and stimulating in style and thought. No student can afford to ignore it. So far as it be the true statement he will be enriched by it. So far as it is faulty, he must bring knowledge and critical acumen to detect its flaws and defend his own positions against its attacks.

J. R. G.

The Pentateuch Translated and Explained. By SAMSON RAPHAEL HIRSCH, Rabbi of the Israelitish Religious Society of Frankfort on the Main. First Part: Genesis.

This handsome volume, which contains the Hebrew text as well as a German translation and commentary, is a good specimen of modern Jewish exegesis of the narrower kind. Although by no means free from individual eccentricities it bears testimony on almost every page to the continued domination in some Jewish circles of ancient prejudices and traditional methods. The "wise men" of the Talmud and the Midrash are still

regarded there with respect which borders on veneration. Before the reader has finished perusing the second page, he finds the old Rabbinic saying, that "the world was created by the merits of Israel, by the merits of Moses, and by the merits of the challah, the tithe and the first fruits," cited with warm approval. The superstitious avoidance of the words Elohim and Jahveh, so characteristic of later Judaism, is prominent throughout. The former of these two sacred names is usually written with Daleth or Koph instead of He; and the latter is uniformly translated "God." The tetragrammaton seems to be as awful to this rabbi of the nineteenth century as to his ancestors in the schools of Galilee and Babylonia. Its meaning is discussed and its pronunciation is mentioned, but it is never transliterated. These two divine names, Jahveh and Elohim, are distinguished in the translation only by the employment of different type. Another characteristic which our author has in common with his forefathers is profound indifference to Gentile culture. Modern criticism on the Pentateuch is ignored. The discoveries of Assyriologists and Egyptologists are assumed to have no interest for those to whom the book appeals. Without a syllable of introduction Rabbi Hirsch sets about his task of translating and expounding the Pentateuch; and he prosecutes it with a calm disregard of current theories and conflicting opinions, which reminds us of the apparent insensibility of the ancient synagogue, as represented in the Mishnah, to the spread of Christianity. His renderings are sometimes original, but again and again an odd version of a phrase is found on examination to be in some way connected with the teaching of the fathers. When, for instance, Adam and Eve are said to have heard the voice of God "withdrawing itself in the garden at the side of the day," which is explained to mean "towards the West" (Gen. 3:8); when Esau is represented as "a hunter with his mouth" (Gen. 25:28); when "Shaddai" is rendered "the All-Sufficient" (Gen. 28:3); and when the last clause in the famous prophecy about Shiloh is translated "to him shall the weak old age of the peoples belong" (Gen. 49:10), we have in each case a reminiscence of the Targum or the Midrash. The Messianic prophecies of which this last passage reminds us are treated very curiously. The earliest, the Protevangelium, as it is often called by Christian writers (Gen. 3:15), is interpreted allegorically. The serpent is said to stand for the animal element in human nature. The text declares that this animal side is in God's purpose subordinate. "Man has received more power over it than it has received over him." The Messianic reference which is admitted in two of the Targums is ignored. The great promise to Abraham (Gen. 12:3) is also discussed without any reference to the Messiah. On the other hand, Jacob's blessing of Judah, in the treatment of a clause which has been already mentioned, is recognized as pointing on to Messianic times. He who is seen by the patriarch binding his foal to the vine and the young of his she-ass to the choice vine is the Messiah. The elaborate exposition of this prophecy shows that our author is a follower of those ancient Jews who pictured the Messianic era as one of

extraordinary fertility and material blessing, rather than of the cold-blooded rabbi who said that its only distinctive characteristic would be the removal of Gentile supremacy. It is also evident that Rabbi Hirsch expects Israel some day to rule the world. Time will be when worn out humanity will submit to the beneficent sway of the regenerated Judah as represented by the Messiah. Some of the etymologies proposed in the commentary are very odd. "Shiloh" is connected with "shul," the skirt of a garment, and means in this prophecy "the extreme end," the last and apparently dying offshoot of the tribe of Judah. The word for "Flood" (mabul) is derived from "navayl" "which is said to signify the disappearance of the vital forces in the organic, animal, or moral world." It is therefore rendered not "flood" but "deprivation of life" (Entseelung). In spite however of these peculiarities and of the proud exclusive Jewish spirit which pervades the work, it well deserves the attention of Christian students. It represents much patient toil, and abounds in quaint remarks and shrewd hints which may be turned to good account by teachers and preachers.

W. TAYLOR SMITH.